

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



CATHOLIC STATEMENT ON NEGRO EMPLOYMENT

•

POST GRADUATE WORK FOR NEGRO DOCTORS

Daniel M. O'Connell, S.J.

•

AS YOUTH SEES IT

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OUT WITH THE POLL TAX

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Statistics



Castel Gandolfo, Oct. 27 (A.P.). — Pope Pius XII in the first Encyclical of his reign blamed "the denial of God" for leading the world to war and pleaded for peace today.

— *The New York Sun*

SUMMI PONTIFICATUS



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INTERRACIAL REVIEW

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.
- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."
— *Jacques Maritain*
- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other."
— *Rev. John M. Cooper*
- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.
- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."
— *Carlton J. H. Hayes*
- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical body of Christ and the common expression of this unity in the Church's liturgy.
- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.
- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."
— *Rev. Francis J. Gilligan, S.T.D.*
- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

May – 1942

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ...	5,000,000
Estimated Number of Catholic Negroes	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	23,038

Number of Catholic Negro Churches	282
Number of Catholic Negro Schools	263
Negro Enrollment in Catholic Schools	50,000
Priests Engaged in Colored Missions	450
Sisters Engaged in Colored Missions	1,600

Negroes in New York City	478,346
Negroes in Chicago	233,000
Negroes in Philadelphia	219,000
Negroes in Washington	132,068

Mother Katharine Honored

Just over fifty years ago Katharine Drexel, heiress of a considerable fortune, decided to take at its face value the Gospel counsel of giving all to the poor in order to follow Christ more closely in holy poverty. Desirous of serving the most neglected of Christ's flock in our own country and finding no existent religious community devoted to that work, with Papal approbation and encouragement she founded a new Order dedicated to the Indians and Negroes.

A few chosen companions elected to serve with her and after the completion of an exacting novitiate the Sisters of the Blessed Sacrament became an actuality.

She devoted not only herself but her great fortune to the Indians and Negroes. Her work has attracted attention beyond the limits of our own land. The Republic of Haiti has particularly admired her labors for the colored races and has conferred on her the rank of Commander of the National Haitian Order of Honor and Merit. The President of Haiti in person went to the Motherhouse of Mother Katharine's Sisters to bestow the coveted honor on the devoted nun.

Since Mother Katharine founded her community it has developed wonderfully. Today 460 professed Sisters work in 36 missions. The blessings the Sisters have brought to our land only Heaven knows. But we know sufficient of them to rejoice with Mother Katharine in the sovereign honor Haiti has conferred upon her to congratulate her on this high distinction.

—*Catholic Universe Bulletin*

This Month and Next

We regard the statement of the National Catholic Committee on Negro Employment, which appears in this issue, as significant and important. Our readers are urged to read both the document and our own editorial . . . With the permission of the editor of *America* we are able to present in this issue another article by the REV DANIEL M. O'CONNELL, S.J., entitled "Post-Graduate Work For Negro Doctors." Father O'Connell is Treasurer of America Press and Executive Secretary of the National Jesuit Educational Association . . . We are indebted to the editor of the *Preservation of the Faith* for permission to publish their forthright article, "Race Intolerance Unchristian," from the pen of H. C. MCGINNIS . . . This month we are favored with two interesting reviews of *Dark Symphony*.

Labor Delegates Condemn Jim Crow

Cleveland, May 23—A high point of the United Steelworkers' convention was the spontaneous demonstration which accompanied adoption of a strong resolution against all forms of discrimination against Negroes "in industry, in government and anywhere else."

The delegates rose cheering to their feet after a speech by William Fountain, a Negro delegate. His voice choking with motion, Fountain praised the CIO for its efforts on behalf of his people.

He called for a vigorous fight against all forms of Hitlerism "at home as well as abroad," and declared: "When you delegates look at me I know you see not a Negro but another steel worker."

Joe Cook, another Negro delegate, related that he had been President of a SWOC local since 1937 without opposition, though there were only eight or nine Negroes in the plant. He warned against Axis propaganda among Negroes.

The resolution adopted pledged the United Steelworkers to "fight to secure equality of treatment for all workers, Negro and white, and all races and creeds in industrial employment and promotion, in vocational training, in union leadership and service in government and in the armed forces."

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MAY, 1942

No. 5

OUT WITH THE POLL TAX

Deep in the heart of Texas is the poll tax. This ingenious bit of legislation is contrived to prevent others than those who are considered "desirable" by local politicians from voting in Federal elections. Deep, too, is the tax in the heart of Virginia, South Carolina, Georgia, Alabama, Mississippi, and Arkansas, the seven "poll-tax States." But there is not so much clapping now as before at the mention of the poll tax's name. The applause is yielding to sharper sounds: the rattling of verbal and legal musketry in a rapidly gaining campaign to do away with this contradiction to democracy, this stone tied around the neck of white quite as much as Negro progress.

One sector of the campaign is conducted through a Federal Court suit attacking the constitutionality of the poll tax. The other is through the Geyer Bill, a Congressional measure designed to permit voting in Federal elections without payment of the tax.

The care of the case of *Henry Pirtle* (white man)

vs. *H. B. Brown, et al.*, is the contention that the poll tax as a requirement for voting in elections to fill a Federal office is unconstitutional, in that the sovereignty of the Federal Government is impaired by a State tax placed upon a Federal franchise. The pleas for the case flatly deny that the poll tax establishes a "qualification," for voting, in the proper sense of the word, but merely a hindrance. As succinctly put by James J. Morrison, Professor of Law at Tulane University, New Orleans:

A study of the history of the poll tax requirement in the States where we find it today shows it to be intended to disenfranchise a certain group or class of voters. Statistics show that that purpose has been accomplished. The privilege of the suffrage in Federal elections has been abridged not by setting up a standard to which voters may attain, but by instituting for them a kind of obstacle race in which the

poor man whose vote is not for sale finds himself at a hopeless disadvantage.

The peculiar viciousness of the poll tax lies not so much in the mere monetary requirement, which is slight, as in the opportunity the tax provides for skillful manipulation on the part of unscrupulous politicians. Through such manipulations, therefore, any group, white or colored, can be kept from voting whom the local political oligarchy wish to debar from power.

The much exploited "threat" of Negro political "domination" shrinks to small proportions when examined in the calm light of day. Dr. Frank P. Graham, President of the University of North Carolina, who delivered a ringing challenge to the poll tax at the recent convention of the Catholic Committee of the South in Richmond, Va., soberly observes: "With only one Southern State now showing as much as fifty per cent Negro population, and that proportion steadily declining, it is not flattering to Southern whites to suggest that Negroes will capture political domination if they are allowed to vote."

There is no doubt that the campaign is on. That question is no longer, as one observer remarks, "Should the poll tax be repealed?" but "How can we get it done?" The keen interest of the South's greatest leaders in this campaign is one of the hopeful signs for the spread of interracial justice.

Catholic Laymen Speak

With this issue we publish the text and the list of signers of a statement on the Employment of Negroes in the Defense Industries, which was released at a meeting in the Catholic Club, New York City, on May 15, of this year.

The statement is the outgrowth of the deliberations that took place last year at the DePorres Interracial Center, 20 Vesey Street, New York City, under the auspices of the Catholic Interracial Council, on the subject of vocational opportunity, under the present set-up, for Negro youth. Repeatedly, in the course of these deliberations, the fear was expressed that the opportunities now presented for employment and training of skilled Negro labor would be withdrawn once the labor shortage created by the war had terminated. With labor again over-abundant, and keen com-

petition for jobs recurring, the Negro would again appear as the "first to be fired," after, during the actual war time, having been the "last to be hired."

Among all who participated in these discussions, the conviction grew that such a danger could not be coped with, if left until the actual critical moment. Rather, that *now* was the time to lay foundations for right thinking on this matter, and take some positive measures to educate public opinion to the *principles* involved in the question of Negro employment opportunity, principles that are not altered by the fluctuating state of the "labor market." This point of view had already been admirably expressed earlier in the year by the sixty-seven citizens, drawn from many leading groups and denominations, who subscribed to the statement on Negro Employment drawn up under the auspices of the Phelps-Stokes Foundation. Catholic laymen, it was felt, should be foremost to go upon record for these principles. A statement from them, clear-cut and unequivocal, would have more than a passing value. It would serve as a permanent guide, a lasting land-mark of Catholic thought upon a matter of vital importance to the entire nation.

Opportunity was offered in the month of October, 1941, for contacting personally a number of outstanding Catholic lay leaders in various parts of the country.

At the meeting of the Catholic Rural Life Conference in Jefferson City, Mo., the project of the statement was laid in person by Father LaFarge before the Most Rev. Edwin V. O'Hara, Bishop of Kansas City and Episcopal Chairman of the Social Action Department of the N.C.W.C. The plan met with Bishop O'Hara's instant and enthusiastic approval, as well as with the like cooperation of several of the leading lay Catholics of his diocese and of the Rev. John C. Friedl, S.J., director of the Institute for Social Reconstruction, at Rockhurst College in Kansas City. Cordial approval, also, was given to the plan by the Most Rev. Karl J. Alter, Bishop of Toledo, of the N.C.W.C. Administrative Board, Department of Social Action. The statement itself was the work of long and careful collaboration in person and by correspondence.

We regret that space does not permit the publication of the many and interesting letters that have been received from practically every one of the distinguished signers of the document, endorsing or ampli-

fying its views. That such a pronouncement met with such a heartfelt response, is itself a decisive sign of the steady progress of the cause of interracial justice in this country. No pronouncements, however, have any value unless they are put into effect. The members of this National Committee are guided by the thought that Catholic employers, on the one hand, and Catholic labor leaders, on the other, hold in many instances key positions in the matter of Negro employment opportunity.

The Committee is not seeking "jobs for Negroes." The Committee is seeking the total elimination of racial prejudice from the minds of the representatives of our holy Faith who control such jobs. If the prejudice is cured, the jobs will take care of themselves. The Committee's interest is to see that Catholic men, of every position and of every group, think like Catholics, act like Catholics, and treat their fellow man of every creed, race, nation and color according to the justice and charity that was taught by the Divine Founder of the Catholic religion. We believe this end is not yet attained, but it is certainly attainable. If this statement is studied and circulated, it will offer one means toward this end.

Carlton J. H. Hayes
Ambassador

The appointment of Carlton J. H. Hayes as Ambassador to Spain has been acclaimed in practically all spheres of American life. The sending of a Catholic to represent America in a Catholic country shows a desire to have the ideals and determination of this country made the more intelligible in that between our representative and the people to whom he is accredited there is a common basis of understanding. Sending a scholar and a political thinker, who has denounced the extremes of modern nationalism and who has incessantly struggled to defend the rights of the human person, to a country which is under such great pressure to join the forces which deny those rights means that over and above the sympathy which all Spanish people may be certain of finding in Professor Hayes, they will also be face to face with a man of positive and creative political views.

There is another reason which makes his appointment seem to us of the *Interracial Review* particularly

felicitous. Most unhappily it is certain that from abroad there are some aspects of American life which can only appear—and which in fact are—as a tolerated and enduring failure of American democracy. Those who may ask Professor Hayes about American life will find him not disposed to gloat over the shame of our hesitant approach to social and interracial justice. He knows this shame and he has worked for long years courageously and intelligently toward breaking down its causes. He has worked for understanding between Catholics, Jews and Protestants: he is respected by Americans of all faiths. And he has worked with lucid obstinacy in the cause of interracial justice. He may be counted upon in Spain to explain the historical causes of discrimination, but he will bespeak the growing determination of more and more Americans to meet this problem and solve it. He will give a truthful picture of our distress and of our hopes.

The *Interracial Review* is proud to carry in the column of its postulates the hard and unequivocal statement from Carlton Hayes that, "Intolerance to the Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism." We are proud that a man who has not feared to take such a definite stand should represent this country abroad. Our best wishes will accompany him throughout his arduous mission.

Warren Logan

Writings and addresses of Dr. Booker T. Washington, outstanding educator and founder of Tuskegee Institute, fill several volumes and are filled with counsels and illustrations that will never grow old. As in the case of every founder, however, certain traits of his genius can be carried on only by tradition. Distinct break, therefore, with the Booker Washington tradition is the recent death of Warren Logan, for thirty-six years Tuskegee's devoted treasurer. Mr. Logan was one of Dr. Washington's intimate and treasured companions, a faithful interpreter of his methods and way of living.

Better monument than any other to Mr. Logan's own fidelity to these principles and lasting testimony to their wisdom and efficacy, is the example of his own children. With extraordinary consistency and

tenacity the Logan family, married and unmarried, have clung to their ideal of unswerving dedication to the welfare of the Negro race. Success in their respective professions has never turned them from this course; and now, as always, they remain one of Tuskegee's principal outposts in a world that all too rapidly forgets the hard-won lessons of the past. Tuskegee will be fortunate if it produces more families with the consistency and fidelity of the children of Warren Logan.

The Soldier Who Phoned

Not a colored person attended the Catholic Church in Tullahoma, Tennessee. For many a Negro this would have seemed ample reason for feeling some timidity about appearing there on a Sunday morning. But it was not a reason that convinced Private Clifford Sharp. This young soldier, former assistant Scout Master and Assistant Director of Athletics in Holy Trinity Parish, Cincinnati, had as few misgivings about his fellow-Catholics, wherever they might be found, as he had about the service of his country. When he was stationed at Tullahoma, and phoned the pastor, a Paulist Father, asking about Mass, he obtained an immediate and cordial response. He received an equally hearty welcome from the parishioners, who spoke to him after the service and remarked upon his devout assistance at Mass. The long and short of it, as related in *Mission Fields at Home*, published by the Sisters of the Blessed Sacrament, was to find on the fourth Sunday a large sign on the front door with a very cordal invitation to all colored people in the neighborhood to attend Mass at that church if they wished, and also to take part in a regular course on Catholic doctrine.

Too frequently there have been experiences of quite another calibre, for us to expect every Negro Catholic soldier to share the courage and optimism of Private Sharp. For the timid as well as for the confident, the path to the church door must be smoothed, if souls are not to be lost by the wayside. But the existence of men like Private Sharp, of pastors and congregations like those at Tullahoma, is an inspiration for all concerned. And the story thereof should hearten many a Negro Catholic doughboy to take a good long chance in exploring the opportunities to practice his religion, regardless of any local traditions.

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

PONTIFICAL MASS OF THANKSGIVING

The Commemoration Exercises of the Fiftieth Anniversary of the Foundation of the Congregation of the Sisters of the Blessed Sacrament were fittingly concluded at the Solemn Pontifical Mass of Thanksgiving, celebrated by His Excellency, the Most Reverend Joseph Francis Rummel, S.T.D., LL.D., Archbishop of New Orleans. The Mass was offered in the University Gymnasium which was converted into a beautiful chapel for the occasion, Saturday morning, May 10, at 9:00 o'clock.

Servers of the Mass were Xavier students and the singing was supplied by the Xavier Liturgical Choir.

Reverend Edward F. Murphy, S.S.J., dean of the Department of Religion and Philosophy, preached the sermon. Alluding to the daily lives and last words of several Saints, Father made clear the influence of Our Lord's words as spoken on the Mount.

At the end of the Mass Reverend Charles Willis, S.M., of Notre Dame Seminary read the words of His Holiness, Pope Pius XII, to Reverend Mother M. Katharine, foundress of the Sisters of the Blessed Sacrament, on the occasion of her two-fold anniversary, the fiftieth anniversary of the foundation of the Order and the fiftieth anniversary of Reverend Mother's Religious life.

COMMENCEMENT

Ninety-six members of the class of '42 of Xavier University received the diploma of this famous Catholic institution at the Fifteenth Annual Commencement of the University. Reverend Vincent O'Connell, S.M., S.T.L., M.A., Professor of Dogma, Sociology, and Latin at Notre Dame Seminary, New Orleans, delivered a very inspiring Baccalaureate Sermon, Sunday morning, May 10, at the Baccalaureate Mass. Dr. James Carl Rice, eminent instructor of the faculty of the Medical School of Louisiana State University, (New Orleans), delivered the Commencement address on Monday evening, May 11.

NATIONAL CATHOLIC COMMITTEE ON NEGRO EMPLOYMENT

[Statement Issued by the National Catholic Committee on Negro Employment, May 15, 1942]

At a time when every effort is being made to attain in the Nation a maximum of productivity in the cause of defense, public-spirited citizens cannot ignore a condition by which a considerable proportion of the able and intelligent people in our communities are condemned, for purely racial reasons, to virtual or total unemployment. Catholic employers and Catholic labor leaders, in particular, will naturally be concerned with such a development.

While affecting the Negro, the problem is not a Negro problem, nor is it the problem of any one race or section of the people. It is a National and Community problem, which affects all citizens, and can only be remedied by the joint action of the entire community and nation.

As Catholic laymen, we cannot forget the mandate laid upon us in recent years by the Holy See, to co-operate to the fullest extent with our Catholic Hierarchy in their endeavor to bring Christian principles to bear upon the social conditions of our age, particularly in the field of industrial relations. Neither can we forget that upon us as members of the Universal Church is also laid a special obligation to see exemplified in our day and our country and in our immediate communities that "Christian law of solidarity and charity" which our pontiff, Pope Pius XII, at the beginning of his reign, so earnestly proclaimed as a basic law of human society. Further, the love which Christ, the Saviour, bids us bear to our fellow men naturally impels us to do what we can to dispel the grievously harmful apathy and prejudice which lie at the root of this problem.

What then, precisely, is the question at issue?

It is this: The policy of many of the defense industries in not employing qualified Negroes is unjust, undemocratic, and constitutes a serious threat to our national unity. Negroes constitute one-tenth of our population. Their elimination because of race and color, from the cause of National defense, leads to their frustration, the destruction of their morale, opens the doors for totalitarian agitators amongst them, and subversive activities opposed to the American way of life.

Our concern for democracy in Europe lacks reality and sincerity if our policies disregard the rights of minorities in our country.

Unemployment is a National evil. The Negro who is capable of going into industry must be absorbed into it just like any other capable worker. The direct result of any other policy is fatal. The basis of justice is simply the worth and capability of the individual. It means that each individual worker should be judged for precisely what he is able to do, or for what he can be trained to accomplish, and be given an equal opportunity along with all other citizens, for employment and training, in the light of his individual capacity.

Whether the denial of such opportunity proceed from employer policies or from union practices; or whether it may be chargeable to community attitudes does not alter the nature of the injustices, nor vary the harmfulness of its effects.

If the baneful effects of such conditions are to be combated as well as deplored, it is essential that the cause itself should be attacked, and a concerted effort must be made to overcome and remove, as fast as humanly possible, the ignorance as to principle, the misinformation as to facts, which nourish such mistaken attitudes of mind.



Judge Stephen S. Jackson and Harold A. Stevens

INTERRACIAL REVIEW

Without further delay the serious attention of Catholic employers of labor and of Catholic labor leaders must be called to the moral culpability of race prejudice, and its baneful effects in the social and economic sphere. Moreover, such leaders of industry and labor must themselves take the initiative to eradicate such evil effects. By personal example and personal influence they must form part of a general program of public education as to these same considerations. Catholic lay organizations, in particular, should be foremost in promoting a program of education as to the facts and principles of interracial justice.

A long-distance program will be concerned with the future, with the grave problems which will inevitably arise when our country's war effort shall have been brought to its conclusion. The immediate crisis demands our paramount attention; but we cannot afford to lose sight of the very serious possibility of a widespread and hostile reaction against Negroes in the industrial field once the pressure, however ineffective, shall have been removed that the war creates for their employment. Such a reaction is bound to occur if administrative or legislative measures now promulgated on behalf of Negro employment during the war



The Statement of the National Catholic Committee on Negro Employment was issued at a meeting held at the Catholic Club, New York City. Among the signers, speakers, and representatives of the Catholic Interracial Council were: (left to right) Harold P. Herman, Charles A. Birmingham, Rev. John LaFarge, S.J., Hon. Stephen S. Jackson, Harold A. Stevens, C. G. Paulding, Rev. R. A. McGowan, George K. Hunton, Maceo A. Thomas, and Hon. Joseph T. Ryan

INTERRACIAL REVIEW

period have not been accompanied by a corresponding growth of conviction in the public mind that *lasting principles, not a mere passing emergency*, are here at stake.

We can think of no simpler way to insure this far-reaching program than to insist upon a forthright and complete application of the great Social Encyclicals and the social program of the Bishops of the United States to the economic and vocational problems of the Negro. The social teaching of the Church as to the inviolable dignity of the human person is not qualified by conditions of race, creed or color. Its great outlines have been clearly stated by the Roman Pontiffs and by our Bishops as applying to all men without exception. The principles enunciated in these documents are based upon the universal and unchanging nature of man and the universal institution of the human family in its relation to the individual and to the community.

A deep and permanent conviction as to the shamefulness and sinfulness involved in the violation of these principles will, eventually, be engendered only through the acknowledgment of their foundation in the revealed teachings of the Church concerning the universality of Christ's redemption, the unity and essential equality of all mankind in the Mystical Body of Christ.

As religiously minded laymen and as loyal citizens we commend these thoughts to the earnest attention of fellow Catholics and fellow Americans.

Charles A. Birmingham, Treasurer, Media Records, Inc., New York, N. Y.

Alfred W. Donovan, President, E. T. Wright & Co., Rockland, Mass.

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Joseph T. Ryan, Chief Justice of the City Court, New York.

Andrew Lee Stabler, M.D., F.A.C.S., Vice Chairman, Catholic Committee of the South, Birmingham, Ala.

Maceo A. Thomas, Sales Manager, Dobbins Coal Co., New York, N. Y.

Ray F. Wentz, Vice Pres., Minnesota Fed. of Labor, St. Paul, Minn.

Rev. Dr. Francis J. Gilligan, St. Paul Seminary, St. Paul, Minn.

Rev. John LaFarge, S.J., Associate Editor: America, New York, N. Y.

Thomas E. Murray, Brooklyn, N. Y.

POSTGRADUATE WORK FOR NEGRO DOCTORS

By DANIEL M. O'CONNELL, S.J.

Every human skill requires practice for its retention and progress. The mind as well as the body grows flabby for want of exercise. Whether this is more true of the physician and surgeon than of the teacher, the lawyer, the dentist, the theologian, etc., is a matter of idle speculation. The general truth for all life is a choice between progress and retrogression. I single out the medical profession because of a recent

article on opportunities for postgraduate study open to Negro physicians in the South.

The courses offered are really what are popularly called "refresher" courses. They are not graduate in the sense of research, but postgraduate, supposing undergraduate knowledge and skill which are to be refreshed and sharpened by contact with current and new methods. Every professional man should welcome such an opportunity in his chosen field. In

comparison with the white doctor, statistics show that the Negro medical man has acquitted himself equally well in using the "refresher" institutes opened to him.

Unfortunately, the Negro doctor, especially in the South, is straitened in the facilities available to him for such renovation and progress in his profession. Of the seventeen Southern States and the District of Columbia, twelve offer with some degree of regularity postgraduate courses in medicine designed exclusively or in part for the Negro. On the basis of a questionnaire, admittedly too general for accurate information on the Negroes alone, it is estimated that thirty to forty per cent of the Negro medical profession in these Southern districts attended the courses open to them. This is a most favorable comparison with the twenty-five per cent attendance for white physicians in the latest available statistics, for 1938, furnished by the Council on Medical Education and Hospitals of the American Medical Association. As a further illustration, fifty-five of the fifty-eight Negro physicians in Mississippi attended a two weeks' course in maternal and child care offered on the circuit plan by that State's Board of Health with the aid of the United States' Children's Bureau.

Circuit courses are most practical for the Negro physician, due to the financial difficulties in giving up his practice for two weeks or longer and other expenses inseparable from a trip to a more or less distant city. Thus of twenty-six opportunities for postgraduate work offered to the Negro doctor in the Southern States over a period of a year, only three were of this itinerant or circuit type. In contrast, of one hundred and ten programs for postgraduate opportunities in medicine open to white doctors in forty-three States, fifty were held in proximity to the majority of the physicians' homes. The figures are from the Report of the Commission on Graduate Medical Education of the American Medical Association.

To further postgraduate education of the Negro doctor in the South, both his own and the white race can and should make greater efforts. Progress, however meager, is reported. Thus, four Southern State medical societies, those of Arkansas, Florida, Louisiana and Tennessee, have allowed Negro physicians to attend certain such facilities. The Florida Medical Association has set a shining light of academic brightness in the darkness of surrounding medical and humane indifference. The society has held a one-

week postgraduate seminar each year since 1933. According to Dr. Paul B. Cornely writing in the *Journal of the American Medical Association*, February 14, 1942, Negro physicians were excluded from these courses up to 1940. In that year, "the last two days of the seminar were opened to Negro physicians and in 1941 the whole course was made available to all duly licensed Negro physicians on the same basis as white physicians." The doctor assures us: "This arrangement has proved satisfactory and should certainly be given a trial by other State medical societies."

Awaiting the dawn of full freedom for himself, the Negro can make further efforts of his own. An example in such self-help is that of the Flint Goodridge Hospital of Dillard University in New Orleans. During the scholastic year of 1939-1940, twice a week and without charge, it offered continuation courses in tuberculosis. Twenty-five per cent of the Negro doctors in the city attended.

Then, too, the Negro medical societies might well undertake planning and giving similar courses for their own.

But for some time to come, the main help, if not responsibility, for professional, and in particular, specialized aid to the Negro doctor, must come from his white confreres. In the article referred to above, Dr. Cornely cites for pioneer work in giving such help St. Louis University School of Medicine (St. Mary's Infirmary), the Medical School of Virginia, and Duke University of Medicine (Lincoln Hospital). The doctor's further suggestion that other medical schools develop similar continuation courses for Negro physicians, to say the least, is in keeping with the present tempo of aid to the Red Cross and other humanitarian aims.

State Medical Societies seem to have a similar opportunity and duty. After all, their very organization implies a collective sense of responsibility, primarily one might presume to their own profession in the raising of its skill and in the furtherance of its ministrations. I mentioned above the beginnings of such work by the Medical Association of Arkansas, Louisiana, Tennessee and particularly Florida. Much, however, remains to be done. Its almost complete neglect is a reflection on our democracy, now in grim warfare to preserve its democratic institutions. Hippocrates did not exclude from his oath of service anyone on account of color.

RACE INTOLERANCE UNCHRISTIAN

By H. C. MCGINNIS

The American Hierarchy has recently made it plain that the spiritual approach to all social questions is paramount. Perhaps there is no problem in which this approach is more necessary than in that of racial prejudice, particularly in regard to the Negro. So long as social and economic injustices to the Negro exist,—and they are far too numerous to detail—American democracy must continue to be a hypocritical farce as far as its proclaimed equality of justice is concerned. Although this nation frequently holds forth its democracy as an example to other nations, much of the example's force is lost because of the enforced low social and economic status of the nation's colored population. An excellent illustration of this point is Hitler's reply to an American interviewer, who, deeply shocked, inquired when the Nazis would cease persecuting the Jews. Replied Hitler, abruptly settling that part of the conversation: "When Americans stop lynching Negroes."

An interesting contrast could be shown by stating the American Negro's implied rights under the Declaration of Independence and his specifically stated rights under the Constitution on one side, and then drawing up a partial list of the political, social and economic injustices he is forced to undergo on the other. Almost all Americans already realize the extent and nature of these injustices; and since this knowledge alone does not seem to constitute any motivating force for their ratification, then perhaps the American people as a whole do not understand the situation's spiritual import.

We Americans should come down off the fence and definitely decide, once and for all, if we are going to continue this nation as "a nation under God" or whether we prefer to forget all about God, scrap our Declaration of Independence and Constitution, and reorganize ourselves as a pagan State. Our Founding Fathers established us a nation under God and based the American way upon Divine and natural laws. The extent to which injustices have crept into our midst is in direct proportion to our departure from and non-observance of these laws; for the natural law is the basic factor in all justice and human relationships.

Strangely enough, while millions of white Americans quote this natural law in demanding justice for themselves, they also freely deny it when it refers to someone else. The folly of this type of reasoning is too obvious to require discussion. What is sauce for the goose must be sauce for the gander or else American democracy does not mean the justice for all which it proclaims, but means privilege for only those who, by birth of circumstance, can insist upon and get it.

If many of today's white Americans groan under political, economic, and social injustices which have crept slowly but surely into the American scene, they must realize that the imposition of these injustices by stronger groups or cliques is but a part of the system to which they themselves subscribe when they tacitly permit a denial of those rights justly and inherently due the American Negro. Those who take the sword shall perish by the sword. And those who subscribe to a system which permits them to oppress those weaker than themselves will, in turn, be oppressed by those stronger than they. The misery resulting from a double standard of justice can not be better expressed than by the words of Pope Pius XI in the Encyclical, *Ubi Arcano Dei*: . . . "it is never lawful or even wise to disassociate morality from the affairs of practical life, than in the last analysis, it is 'justice which exalteth a nation, but sin that maketh nations miserable.'"

Since it is evident that the American people do consider this nation to be a Christian nation and one established under God's laws for humanity, then for the dream and the hope of American justice to come true, the nation must be guided in toto by the spiritual standards. This nation can no more exist half spiritual and half pagan than it could exist half slave and half free. Therefore the spiritual requirements of racial adjustments must be a prime concern.

It is a Christian doctrine that the human race is a simple family, regardless of race and color divisions. The catholicity of the human species is based upon the eternal justice of the Creator. It is unthinkable that a just God created one race subordinate to another, especially when the members of the subordinate race have no choice concerning their being born into it. While a white man might prate joyously

about God's justice, a black man could scarcely be expected to do so if the Creator were to announce that He had deliberately created the black race to be inferior to the white. Many people fail to realize the impact of this argument until they imagine themselves as parts of a race born to social injustice and then charitably admit, for a moment, that they could see no justice in that. However, a moment later they usually decide that since they themselves are born into a man-established superiority, they had better let well enough alone. Such people seldom realize that a denial of universal justice in one instance leads to denials in other instances, one of which will, sooner or later, affect themselves.

Today the world is fighting a war which, directly or indirectly, affects all its inhabitants. This struggle has many aspects, many of which have to do with politics and economics. However, underneath these aspects, the real question which is being settled in the world today is the intrinsic worth of man. In the final analysis, its Christianity that is being attacked, for Christian doctrine teaches that each and every individual has an intrinsic value to his Creator and that man is an end unto himself, not the means to an end which may express itself as a super-State or a super-society. Since this issue is generally admitted to exist, then Christianity can no more defend itself from external dangers while denying fundamental principles within itself.

America, or no other democracy, can decry the totalitarian theory of denying the intrinsic and individual worth of man unless it both teaches and practices these same principles itself. America can not decry the Nazi practice of persecuting Jews on racial grounds, while, at the same time, it permits similar persecutions of the American Negro. America can not devalue the Nazi theory of Nordic racial supremacy while, at home, it insists upon a white supremacy. It is patently beyond all common sense that this nation should attempt to defend world democracy and at the same time think it can possibly advance that cause by tolerating race prejudice among its own citizens.

Lest anyone think that racial equality is merely a tenet of theology, let it be remembered that it is a fundamental natural law and therefore not subject to debate. Any American who denies the existence of this law, denies the Declaration of Independence and when he denies that, he denies the *raison d'être* of the

very justice he demands for himself as his inherent right. The very essence of American democracy is the natural equality of all persons, rich and poor, white and black, Jew and Gentile.

This equality and brotherhood of mankind is not only an American doctrine. In a still larger sense it is a main Christian doctrine and, most specifically, a constantly advanced doctrine of the Catholic Church. The Church constantly teaches that, to advance human justice and consequently human happiness, all men must diligently strive for a tolerance which will build and maintain the proper social structure instead of making it a framework for hatred and strife.

American leaders constantly proclaim this nation to be Christian and make many pronouncements in Christianity's name, but very few of them are concerned about justice for the Negro. Yet a large part of America's thirteen million Negroes suffer from political injustice, most of them from an economic injustice, and practically all of them from social injustice. It requires hypocrisy of the first magnitude for Americans to demand that persecutions of Jews be stopped, that the integrity of small nations be respected, that even far away economic injustices be wiped out, while, at the very same moment, literally millions of American Negroes are denied their Constitutional equality, often being denied even the primary right to make a decent living.

If we, as a nation, are really serious in our insistence that we are a Christian nation, desirous of promoting the Christian way of life as the solution to the world's chaos, then we must remember that Christian people do not subscribe to race hatreds, class bigotry, or intolerance of any kind.

America's treatment of its Negro citizens is a huge beam which projects so prominently that all the world is aware of it. We can not rightfully expect a suffering world to accept American Christian influence so long as we permit an unchristian cancer to gnaw fatally at our vitals. And this gnawing will ultimately prove fatal to the American pattern of life, for a willingness to disregard it is a weakness which permits the existence of far wider spread injustices.

The time is long past due for this nation to take another very real and long stride in true democracy by wiping out the many prejudices and injustices practiced against the American Negro by his white fellow American.

AS YOUTH SEES IT

EDITED BY YOUTH

THE NEW WORLD

“The over 25,000,000 Negroes of Latin America have as much right to share the wealth and democracy of the New World and to defend them as the 13,000,000 Negroes of the United States.

“Negroes by their labor helped to develop the cities and States of our country. Negroes in all parts of vast Brazil and in the tropical coasts and valleys of much of Spanish-America have done the work and formed the majority of the people for over 400 years. Since before Jamestown and Plymouth Rock, the Afro-American has been building cities, caring for cattle, and skilfully growing cash and export crops in tropical Latin America . . . No group is more loyally and thoroughly American than the Negro—both in the United States and in Latin America. There is no fifth column among Negroes in any part of this hemisphere. Negroes can be proud that they have always been among the best citizens of this half of the globe . . . Regard for democracy and defense should convince even tradition-bound officers and officials that discriminations will injure morale and the effectiveness of unity and preparedness.”

The above is an excerpt from an article “*Defense and Negro Culture in Latin America*” by Charles Anderson Gauld, which was read in the House of Representatives on Monday, March 30th, by Mr. John M. Coffey of the State of Washington.

Mr. Coffey himself said: “Organized labor is doing much to secure justice for Negroes in factories, but too little is being done in this Capital to give Negroes a square deal in our armed forces. Let us live up to our ideals and strengthen our democracy by giving qualified Negroes their share of war jobs and of commissions in the Army, Navy and Air forces.”

* * * * *

One can derive a great deal of encouragement from the fact that those sentiments were voiced in one of the two great bodies of our Congress. There is hope of national salvation in the realization that some, at least, are giving thought to this question. Yet, if each of us who believes (or professes to believe) in the equality of races, in the need for universal rights to all colors, who come out before his world in expression of his creed—one would not have only hope for the future redemption of this Country: one would *know* with absolute, rock-founded certainty that this salvation was to come.

It is well for us to commend Mr Coffey and to comment ecstatically on the virtues of Mr. Gould's article: but most of us sit in arm-chaired smugness when we read the words of others . . . and we stay seated in the same arm-chaired smugness waiting for these others to act.

Not each of us is gifted with the ability to vocalize his convictions: but every one of us is capable of living them. Can you and I—as readers of the *Interracial Review*—as so-called believers in the God-founded necessity for Interracial justice—sincerely say that we are *living* this creed? *Some* of us *may* be . . .

* * * * *

Certainly not all of us are: for two reasons: one, (perhaps the more excusable): because we, as Youth, have fallen easily into the ways of bigotry and prejudice which have characterized our elders in their attitude towards this problem; the other (for which there is no excuse): because, though convinced of the need for the awakening of justice towards the Negro, we are more strongly motivated by the fear of being pioneers in an unpopular field.

Be certain of it! Work for the cause of Interracial Justice is not one which will bring you the glory of the laurel wreath—it is a work too close to Calvary, and is more likely to gain for its apostles a Crown of Thorns and a Cross! Yet, what glorious symbol has surmounted the centuries more brilliantly, more lastingly than the dual emblem of the Cross and the Thorn-Crowned Head?

* * * * *

“Splendid,” you say—“fine,” you say—“but this is a practical world; I must be practical.” Yes, it is a practical world. But one's practicality alters as the realization of one's ultimate aim crystallizes itself. If all that mattered in this world were to be on “top,” to be liked “socially,” to live “in se” and “per se”—then one *might* brook a certain amount of intolerance: to the degree to which it would help one towards happiness in this *his only* world. (Though, even then, no State, Pagan or Christian could long survive on hatred).

But this is a world founded on the hope of a future world: a world which cannot fulfil its future but in Love: a social whose only practicality is self-forgetfulness to the extent of submerging one's-self in the universal personality of a people whose entire color was changed by the flowing of water and blood from the lanced side of the crucified Christ.

* * * * *

There is much to be said for the way in which we Americans have rallied against the “Jew-baiting” methods of certain European governments . . . much praise of American “tolerance” sprang up in the wake of our defense of these persecuted people.

How much can we say of America's “tolerance” towards those racially persecuted members of its own society?

Let us thank God for a Congress where such sentiments as Mr. Coffey's can be freely voiced. But let us see that the Congress of the future holds our voices . . . many of them, more fearless and more tolerant and more Catholic than any that have gone before . . . so that it will not be an unusual but a *usual* thing to hear the name *Negro* resounding in the halls of that government which he helped to build—by his toil, effort and sacrifice.

—M. McCORMACK



PLAYS And A Point Of View

By THEOPHILUS LEWIS

WESTBROOK PEGLER

Westbrook Pegler, the Scripps-Howard columnist, recently passed some nasty remarks about the Negro press, mentioning two papers by name, the *Pittsburgh Courier* and the *Chicago Defender*. As the *Courier* and *Defender* are representative Negro newspapers, his strictures, at least by implication, apply to the whole Negro press. Pegler charges the papers mentioned, with several delinquencies.

His charges are: (1) That Negro journals are reminiscent of Hearst at his worst. (2) That they are inflammatory in their treatment of news. (3) That they publish keyhole gossip columns. (4) That the general quality of the writing appearing in their columns is inferior to that in the white press. (5) That they accept outside advertising which financially well heeled white papers reject.

I hope I have restated Pegler's charges correctly. The man writes in an involved, foggy style which is difficult to reduce to plain English. Anyway, I have done my honest best.

In addition to his specific charges, or what would be specific charges if a less shifty scribe had written them, Pegler brackets the *Courier* and *Defender* with *Social Justice* and the *Daily Worker*, hinting that all of them may be seditious.

If I were a lawyer I think I would answer Pegler's charges with a plea of demurrer. I would admit the facts but deny the implication on the grounds that equally pertinent facts had been left out of the picture. I am not a lawyer, thank Heaven, but a class-conscious working man. Instead of attempting any highfalutin rebuttal of Pegler's charges, I will just roll up my sleeves, spit on my hands and go to work on him.

Exhibit A: Pegler's column: Fair Enough. Exhibit B: My column, "Plays and A Point of View": I submit that Pegler's column is not as sound in construction, or as antic in humor, or as clear in thought as my column. Pegler gets sixty grand a year as a Scripps-Howard commentator while I have a hard time hustling up carfare and lunch money a week after pay day. There are at least a dozen columnists and reporters working for Negro papers who write better than I can. In fact, I have never been good enough to get a full time job on a Negro paper. That takes care of charge 4, and incidentally throws some light on what it means to be a Negro in these United States.

As for charge 5, the assertion that Negro papers insult the intelligence of their readers by carrying advertising matter which panders to superstition, I reply that most white papers

are apparently edited on the assumption that their readers haven't got any intelligence. The ideal newspaper should be scrupulously honest in news, editorial opinion and advertising copy. There are no ideal newspapers, white or colored. Imperfect Negro papers do not compare unfavorably with imperfect white papers.

Granted that some Negro papers advertise lodestones, good luck incense and sex literature. One purchases a paper primarily for information, not for advertisements. If one is not in the market for loaded dice or love powders one will not read the columns where those commodities are advertised for sale. It is better for a paper to carry malodorous advertising than to practice tergiversation in presenting the news of what is happening in the world. The latter vice is prevalent among white newspapers.

During the past couple of years of world turmoil I have frequently astounded some of my white friends with what they have come to consider the accuracy with which I have frequently predicted coming events. They probably suspect that I carry the left hind foot of a graveyard rabbit in my pocket, or consult an astrologer every other day, or that I am the seventh son of a seventh son, or a minor prophet or a person with some other occult connection. The real reason why I have more often been right regarding the trend of events is simply because they depend on the respectable newspapers for their information while I also read the left wing and the honestly edited Negro papers. I include the *Courier* and *Defender* among the honestly edited papers, hoping that Pegler wants to make something of it.

As for Pegler's other charges against the Negro press—they are hardly worth answering, although the evidence in favor of Negro papers is overwhelming. The men and women who make the Negro press—the publishers own it, and the writers and technicians who produce it—are no less ethical and competent than their white colleagues. The papers they turn out may not be as good looking as a dozen or so metropolitan white papers—not including the *New York World-Telegram*—but they are easily up to the general level of American journalism.

The defense rests.

FROM HERE AND THERE DURING THE MONTH

● TUSKEGEE HAS FIRST MOTHER'S DAY MASS

Tuskegee, Ala.—The first Mother's day High Mass ever celebrated here was sung by the Rev. Leo Farragher, pastor, with a crowd of Catholics and non-Catholics present. The church, on the threshold of famed Tuskegee Institute for the Colored, founded by Booker T. Washington, is the only Catholic house of worship within a radius of more than 50 miles. Father Farragher is Catholic chaplain of Tuskegee

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Institute as well as of the huge Veterans' hospital, manned entirely by colored persons and housing 1,600 patients.

● GOVERNOR LEHMAN SIGNS BILLS AGAINST JIM CROW EMPLOYMENT

Albany, N. Y.—Two bills extending the State's laws against racial discrimination in employment were signed by Governor Herbert H. Lehman on Thursday.

The first was the Washburn Bill in relation to discrimination in defense industries, the second, the Schwartzwald Bill giving the State Industrial Commissioner the right to investigate charges of discrimination.

In signing the Bills, Governor Lehman said:

"I am happy to sign these Bills. They are further proof of the policy of this State to protect the civil rights of minorities; to prohibit discrimination and to punish bigotry and intolerance.

"Assembly introductory number 566 makes it a crime for any corporation engaged in defense work to refuse employment to any person, otherwise qualified because of the national origin or the race, color or creed of such person."

● CONDEMNS RACE HATRED AS ALIEN TO CATHOLICISM

Hollywood Beach, Fla.—Revival of racial prejudice and discriminations in certain sections and among certain groups in the United States was condemned by the National Council of Catholic Women here as it closed its twenty-first convention.

Such prejudice and hatred, a resolution adopted by the convention stated, is contrary "both to Catholic teaching, which has ever sought to make known and preserve the dignity of all men as sons of God and brothers of Christ, and to American principles, which, even now, are pitted against those of the totalitarian States." Such States were called "the foremost proponents of the false and contemptible doctrine of racial equality."

● PRESIDENT BESTOWS NAVY CROSS ON DORIE MILLER, NEGRO MESSMAN

Texas-born Dorie Miller, obscure mess attendant on a United States battleship until December 7, 1941, this week received from President Roosevelt the Navy Cross for "distinguished devotion to duty and extraordinary heroism, disregarding his own personal safety during the Japanese attack on Pearl Harbor."

Last month Secretary of the Navy Frank Knox commended Miller, and he has been given an advanced rating. Accompanying his commendation, Secretary Knox said: "While at the side of his captain on the bridge, Miller, despite enemy strafing and bombing and in the face of serious fire, assisted in moving his captain, who had been mortally wounded, to a place of greater safety, and later manned and operated a machine gun until ordered to leave the bridge."

The dramatic performance of Dorie Miller on that memorable occasion has become one of the most heroic stories to

come out of World War II. For weeks, however, after the attack on Pearl Harbor nothing was known of his exploits by the public, and it was not until after the press picked up a chance remark by a news commentator that a "Negro messman had manned a machine gun during the battle" and besieged the Navy Department for additional information that his identity became known.

● CATHOLIC PRESS CIRCULATION IN EXCESS OF NINE MILLION

New York, May 11.—The circulation of the American Catholic press is 9,125,635 today, an increase of nearly 2,000,000 over the last 10 years. The number of publications of the Catholic press in this country has grown by 68 in the last 10 years, and is now 332.

● PRIEST, NUN, EDUCATORS AMONG EIGHT CHILDREN

New Orleans, May 15.—The accomplishments in the religious and educational fields of the five sons and three daughters of Mrs. B. A. Rousseve, colored resident of this city, are the subject of an article in *The Claverite*, organ of the Knights of St. Peter Claver.

Mrs. Rousseve's family has lived in New Orleans for more than a century and a quarter. Her grandfather, Louis Mansion, came from Pensacola, Fla., to settle here and was one of the 430 "free men of color," as they were legally designated, who fought under General Andrew Jackson in the Battle of New Orleans, January 8, 1815.

One of Mrs. Rousseve's sons, the Rev. Maurice L. Rousseve, S.V.D., is pastor of the Church of Notre Dame de Perpetual Secours, St. Martinsville, La. A daughter, Sister Mary Theresa Vincent, of the Sisters of the Holy Family, is principal of St. Paul's High School, Lafayette, La. Leona and Leonie twin daughters, are teachers, the former being Principal of St. Peter Claver School, Edgard, La.

Of the other four sons, Charles is author of "The Negro in Louisiana: Aspects of His History and His Literature;" Ferdinand is the only registered colored architect in Louisiana and is head of the Fine Arts Department of Xavier University here; Numa is an instructor in fine arts at Xavier University, and Rene is a senior social case worker.

Mrs. Rousseve herself is conversant with both the French and English languages and literature and is an accomplished pianist.

— EDITORIAL OF THE MONTH —

AVOID RACIAL ANTIPATHY

In time of war, anything and everything is tried which will help to confuse the public mind and create division and internal conflict among the enemy nations. Strenuous attempts have already been made by the Japanese, according to reports, to give a racial twist to the war in the Pacific. Favored treatment was announced for the native Filipinos, as opposed to repressive measures for the whites in the invaded Luzon.

Axis propagandists know and the scheme may as well have

originated in Berlin as in Tokyo, that if American racial sentiment were thoroughly stirred up against Japanese, as a non-white race, it would add little practically to the resistance our country is offering. The hope is that it will contribute to the possible growth of sentiment that would increase racial divisions here on the home front. This would be grist for the Axis mill.

Such a type of appeal has no place in our defense program. It should be guarded against intelligently. We must not be led to believe that we are fighting "a yellow-race peril;" rather we are striving to defend and extend democratic rights.

Inevitably race hatreds, as all birds of ill omen, return to roost upon the heads of those who hatch them. The assault and treachery of Japan's pagan-inspired war party should direct our thoughts to the 11,000,000 non-white or "colored" Catholics in the Philippines. These same "colored" Catholics are the citizens of the only Christian land in a pagan Orient. Their heroic soldiers, their native clergy and nuns, their sincere home folks of every description merit our abiding sympathy and encouragement. Their ready defense of country and all that we in America hold dear, their patient endurance of enthrallment by the forces of Japanese barbarism, are a living rebuke to madmen who would try to stir up or keep alive the spirit of racialism in the United States.

—*Evangelist*, May 16

BOOKS

THE CATHOLIC PATTERN. By THOMAS F. WOODLOCK. *Simon and Schuster, New York.* \$2.00.

Mr. Woodlock's small book has all the blunt directness and finality of a syllogism. It is lean and spare, eschews argument and controversy, wastes no words, indulges in no asides, but marches steadily, calmly and inexorably from premises to conclusion. One of the most distinguished Catholic laymen of our day describes what he sees as the meaning of things in general, what is wrong with the world, and how things may be put right again. The first half of the book is devoted to a strictly objective analysis of Catholic doctrine and the Catholic philosophy of life, the second half to an evaluation of the modern world from the viewpoint of an outstanding Catholic philosopher.

Mr. Woodlock's principal thesis is that the present disorders are the consequence of grave aberrations of thinking on the part of the intellectual elite—educators, scientists, columnists, and leaders of public opinion generally. This small minority, which determines the attitudes of the masses and hence the shape of society, has been guilty of three great apostasies: an apostasy from religion, an apostasy from philosophy, and an apostasy from morals.

The author first traces our present chaos back to the destruction of the religious unity of Europe in the sixteenth

century. The essence of the Reformation was its individualization of religious belief, and its rejection of a single all-embracing dogmatic standard of belief and conduct. The result was to split Christianity into fragments and to prepare the way for that secularism, or non-religious view of everything, which is the distinguishing mark of the contemporary period.

The apostasy from philosophy consisted in a drift towards a denial of all metaphysical notions, including God and fixed truth in any form. This apostasy was the final consequence of Descartes's severance of intellect and sense, and is most clearly evident today in the works of such instrumentalist philosophers as Professor John Dewey and his disciples at Teachers College, Columbia University.

The third apostasy was characterized by the gradual evaporation of principles, of standards, of beliefs in an enduring law of right and wrong governing men's acts—in short, a demoralization, an atrophy of morals as such. We still cling to certain necessary conventions, but conventions are not morals. This demoralization is plain for all to see in the matter of sex relations, where conventions are not so rigidly imperative that they cannot be safely defied, and in consequence the conventions themselves are threatening to disappear.

Theology, morals and metaphysics are high matters and it must be said that Mr. Woodlock does not indulge human nature. He begins and ends with St. Thomas as his guide and companion—and the great Dominican is not light reading. But if the intellectual elite, for whom this book is primarily intended, will ponder Mr. Woodstock's patient and convincing exposition of the Catholic *Weltanschauung*, the masses will be taught truth and not nonsense for a change, and a valuable start will be made, even at this late hour, in the way of reconstructing society on a Christian interracial basis.

—JOHN J. O'CONNOR

"DARK SYMPHONY" by ELIZABETH ADAMS, *Sheed & Ward, New York.* 194 pages. \$2.50.

[TWO REVIEWS]

It is generally believed among experienced readers that the most interesting autobiographies are written toward the close of an adventurous or significant life. The author of *Dark Symphony* is still in the flower of youth and her short life has not been an adventurous one; at least she does not describe any remarkable experiences in her story. Miss Adams has had her share of hard knocks and encountered the numerous petty discriminations which are the common experience of all young Negroes. These experiences are not the stuff of which interesting autobiography is made.

The author also affects a number of conceits, which are quite legitimate but nevertheless annoying to the reader. For instance, she frequently refers to herself in the third person and spells colored with a capital C. The vexing conceits, interpolated in the narration of commonplace happenings do not enhance the interest in her book.

INTERRACIAL REVIEW

While the volume has little distinction as the story of a life, it is a spirited and fascinating narrative as a pilgrimage to Faith. Although Miss Adams was born of Protestant parents, in the natural sense, she was a "born" Catholic in the spiritual sense. As a Catholic born outside the Church Miss Adams had the exhilarating and joyful experience of those to whom the Faith is a quest as well as a refuge. In the latter chapters of her book, when she has finished describing her uneventful childhood and adolescence, the author describes her restlessness of spirit until she finds a haven in the Faith. And here the reader comes upon eloquent and fervent writing. Not fancy writing or "fine" writing, but writing that discloses an exceptionally high quality of personality. One plods through the first half of *Dark Symphony* as a laborious chore. One concludes the last page with regret, hoping that Miss Adams will soon favor her public with another volume without the boredom of her autobiography and all glamour of her pilgrimage. Now that Miss Adams has spread her wings, the reviewer has offered a prayer that she will keep on flying.

—THEOPHILUS LEWIS

Out of the conflict of life Elizabeth Adams composed a symphony, a symphony played in the unseen chamber of her own soul. The theme is the quest for Christ in the heart of a Negro girl and the movements are, the search, the loss, and the attainment.

Born in Santa Barbara, California, the author of *Dark Symphony* grew up in the shelter and love of gentle and cultured parents. From her artist mother she obtained a keen appreciation of the beautiful and a desire for artistic expression which later was found in poetry, drama, and music. The first days in the primary grades threw her into a world of racial prejudices. Since that time life was a struggle for spiritual justice; it demanded sacrifices and suffering. Frail in health, the way seemed at times overpowering, but with the aid of grace and the kindness of certain humans she obtained the answer to her problem in the Catholic faith. This is not a story of events but rather one of the incidents that occur along the path in a search for truth.

This book should prove of great importance to young people of all races who are experiencing doubts and perplexities about life and its meaning, for the author honestly faces a serious problem. Prejudice is still a vital force in the modern world. In order to build a lasting peace for the future it must be obliterated. And this can be accomplished only by individual endeavor. For those who are the victims of racial prejudice *Dark Symphony* offers an aid and an answer. For those who are thoughtless of the feelings of others it should be a revelation and a real value.

As a writer, Miss Adams shows merit and ability. Her style provides interesting and lucid reading. Creative work appears to be for her a worthy medium of expression, and it is hoped that she will continue to work along these lines.

—MARY O'NEIL

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The Interracial Review

"The peculiar viciousness of the poll tax lies not so much in the mere monetary requirement, which is slight, as in the opportunity the tax provides for skilful manipulation on the part of unscrupulous politicians. Through such manipulations, therefore, any group, white or colored, can be kept from voting whom the local political oligarchy wish to debar from power. . . .

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—From Editorial in this issue "*Out With The Poll Tax*"

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